1:Spier E-5 (1918) 1928
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422 Other property consists of houses, horses, dress, weapons and tools, and the immaterial possessions, shamanistic materials and chieftainship. 423 342 So far as houses may be conceived as individually owned, they belong to the male head, since he can send his wife (and children?) away. But nothing else is possible, since the field in which it stands belongs to him. [462] [768] At least all the heavier work of house building is done by the men. The house is burned after the death of an inmate.

Horses and cattle are owned and herded by men alone. They have 422 had a fair number of these ever since Spanish days: Garcés found them [462] plentifully supplied with live stock in 1776.[1] Two or three good riding [175] horses are killed on their owner's death; others are given away. Saddles [768] are often burned or destroyed, sometimes being left on the horse when it is killed.

Personal possessions are not numerous. Men and women own their blankets and clothing, with perhaps a gala dress apiece. A man owns his weapons, tools, some buckskins, and perhaps a mask and charm or two; a woman her household utensils, pots, baskets, and field tools. In other words, each owns the articles peculiar to his sex. Husband and wife own and dispose of their possessions independently. I have never seen either [593] interfere with the other's transaction when selling specimens to me: 422 advice was, however, sometimes asked and acted on. Children own little ● 432 or no property, a condition which struck both Cushing[2] and myself as 858 being sharply in contrast with that at Zuñi. For instance, when buying a small burden basket used solely by a little girl, her mother set the price. Laying this simply to the girl's bashfulness, I offered the coin to her Zuñi-fashion, but her mother objected, claiming it as hers. To test this, I attempted to buy a similar basket from Jess's little daughter. This had been made and presented to her by her paternal grandmother. But the bargain was struck by her parents, although they turned the purchase money over to her. Perhaps boys are somewhat more favorably situated, since they freely sold their bows and arrows when I met them hunting in sport. These weapons were all products of their elders.

A dying man states his wishes respecting the disposal of his posses- 428 sions. This includes land, although the succession to this is rather predetermined. To be sure, most of his choicest belongings, clothing, weap- [768] ons, horse, etc., are burned or buried with him. Such articles as are permitted to remain are inherited by his children or by members of his family. A woman's possessions go to her children or to her own family.

[1] Coues, 337 *et seq.*
[2] Cushing, (a), 851.

175 648 boundary in 1882 the Government took no active interest in the Havasupai. In 1892 a government farmer was sent to instruct them in better methods of farming and the use of metal implements.

439 For many years the Havasupai have carried on an inter-tribal trade with the Navaho and Hopi, obtaining blankets, wool, and silver work in exchange for dressed skins, and agricultural products. The Hualapai on the west trade many of their raw deer hides to the Havasupai in exchange for the Navaho and Hopi goods in addition to fruit and vegetables.

ECONOMICS

262 The present Havasupai food supply is based principally on agricultural products and meat. Corn, beans, and squash are the staples, supplemented by onions, tomatoes, melons, and other garden vegetables. Beans are of two kinds, navy and pinto—the latter a red spotted bean. The fruit crops are peaches, nectarines, apricots, and figs. [175] Peaches are said to have been introduced by John D. Lee, a Mormon, [177] who lived as a fugitive among these people for several years following 233 1857. Meat in the early days was obtained by hunting, but today most of it is from their herds of range cattle.

592 The economic unit is the household, usually consisting of parents, children, and unattached close relatives. These small groups are closely bound into large ones by blood ties. This grouping is based on, or at least correlated, with the inheritance of land on the one hand [428] and the temporary matrilocal residence on the other. Sometimes sev- 591 eral generations of these people live close together and work together, but each married couple and the progeny are regarded as a distinct [591] unit. Some young couples build a home soon after they marry, but it is customary for them to live with the wife's parents until they have a home of their own.

428 Property descends through the male line. If a man dies his effects do not descend to his wife but to his sons. The sons may hold land or stock undivided for years until they have families of their own whose diverse interests make division necessary. The widow and unmarried daughters do share in the use of the land; but they cannot [768] lay claim to it, since the widow's relatives and the daughter's children never inherit it from them. If a widow hastily re-marries, her "use" interest is lost, reverting to the other heirs. Should there be no direct heirs, the property goes to the dead man's brothers or their male descendants.

423 When not living out of the canyon in the winter, the Indians live in a section of the canyon not much more than a mile in length. Ownership of the arable land is communal. Every family has a piece of land, which is recognized as belonging to it by the rest of the tribe. By established custom the land is inherited and may be sold to a fellow tribesman. One peculiar condition that caused some trouble in the past was the ownership by one Havasupai of fruit trees growing on the lands in possession of another, brought about, it was reported, by certain complications in inheritance.

422 A short distance above Supai village Walapai Canyon branches off to the west. In the upper end is grazed a herd of individually owned cattle. The men visit the herd occasionally to bring in a beef to the [422] settlement. The meat of the animal is sold or traded and is eaten in 251 a day or two, there being no means of keeping meat other than as jerky.

Horses and cattle are owned and herded by the men alone. The men are also the owners of the house and land on which it stands. Property, such as a man's tools, buckskins, weapons, saddle, and perhaps a charm and a mask; a woman's field tools, baskets, cooking uten-

6: Schwartz A-5 (1953) 1956
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177 648 [175] the last item to change. The English language has not even yet been completely adopted; Havasupai is still spoken in the homes, at play, and at work. The present teacher (1954) has complained that, for this reason, the children forget most of their English vocabulary during the summer. English will be more widely used, however, with the increasing influence of schooling, the Saturday night cowboy movies, and the radios and phonographs.

A Havasupai village established by the Park Service near the Grand Canyon National Park settlement on the plateau now forms one of the main centers of Havasupai life and acculturation. The inhabitants work [464] either for the Park Service or for some other white firm concerned directly or indirectly with the Grand Canyon tourist business. The cash [439] income derived from this work and from the Havasupai's own tourist [432] trade in the canyon has radically changed their food patterns. Now they are able to, and do, buy food in the tribal store, which stocks the standard commodities. It is doubtful that canned soup or Hershey bars played a very important role in the diet of the pre-reservation Havasupai.

177 241 While the crop assemblage has remained approximately the same as that of the previous period, the farming methods have changed considerably. For example, a tractor is now used in the canyon to plow the fields. It was packed down the narrow trails piece by piece, as was the electric power plant which supplies current to the school and other government buildings.

177 343 648 The big flood of 1910, which washed out most of the farms and homes of the canyon, brought from the government relief in the form of small wooden frame houses. Indirectly, this caused the extinction of the talus top granary. After the flood the old brush dwellings were rebuilt and the new frame houses were used for storage, since they were supposedly too cold in the winter and too hot in the summer for living purposes. A few individuals, however, have adopted the plan of the frame house and have built stone houses, using modern techniques. This form may become the common dwelling of the future.

177 765 648 The suspension of crematory activities also began soon after the government invaded the canyon. The old pattern was gradually replaced by the extended burial, which is universally practiced today.

174 177 The acculturation of the Havasupai, which is by no means complete, took place first by the diffusion of traits into the canyon through the Hopi and Walapai, then by the selected introduction of white culture through the government workers, and finally by individual contact with whites at the Grand Canyon National Park village and elsewhere. These processes have increasingly accelerated the change of an aboriginal people to potentially full-time participants in Anglo culture and society.

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